the good-natured; the fourth class have no name: "the others" they are called. These last have no recommendation; they possess no special characteristic ; they function in no capacity; they render no service to the King ; they are useful in no way to him ; and they are called ' dependants.' They have to get their all from the pure bounty of the Lord. They are *bhaktas.* They receive everything from God ; and they have nothing to give in return. That is the position of the mind, that is the attitude of the heart, that is the peculiar state of the soul to which *sadhana* leads us. We are *' *the others* " that have no name. What pretensions have we to that wisdom which enters into His councils ! What possessions have we to subserve His providence ? What traits of good nature have we to entertain Him ? We are ' *the others,*[9] ' the dependants/ the *bhaktas,* owing our all to Him and saying and feeling always, " I am nought; Thou art everything." It is only thus the stubborn separate self is annihilated. That is the true Nirvana in which the egoistic self is so eliminated that the Supreme One is All-in-all and shines forth in His radiant and enrapturing beauty. <(Annihilate yourself that you may have salvation ;" says a renowned Sun, (t When you go away, Truth *(haq, satyam)* will be seated in your place."

The true spirit of worship is the sacrifice, the entire effacement of the sense-bewitched self, with its desires and cravings, until the soul learns completely to confide, and joyfully to

possess its all, in God. Man's career in life ought to be like
the railway-journey of a little child—with no ticket to pur-
chase, no berth to reserve, no luggage to book, no provisions
to carry; seated on the mother's lap, nourished from the
mother's bosom, secure in the mother's arms, restful und^r
the mother's smiles, the darling cherub is conveyed to its
destination, which is, after all, the material mansion ; enjoying
the freedom from care that a sage would covet and com-
manding a solicitousness of service that a prince would envy.
Truly, the full formation of this child-spirit is the perfection
of the *sadhan* of worship.

Accordingly, worship and sacrifice are interchangeable
terms. Worship is sacrifice ; sacrifice is worship ; and sacri-
fice is the earnest of salvation. How—it may be asked?